

At 4 p.m. the Youth Fellowship met for worship and to hear a speaker, Mr. Richard Ogden. This was followed by supper, business meeting, and recreation. At the election of officers Mark Warner was elected as Association YF president.

All in all, it was a very wonderful day and I know everyone who was present took home the meaning of "I Have a Stewardship" and was asking himself, **What have I done today?**

Notes from Northern

Northern Association met at White Cloud, Mich., October 15 and 16. The program featured speakers from the Missionary Board. The Rev. Leon R. Lawton, director of evangelism for the board, lives within the Association area at Battle Creek. He spoke at the Sabbath eve service on "The Heart of the Christian Gospel."

Missionary Secretary Everett T. Harris of Westerly, R. I., was the invited guest speaker for Sabbath morning. His message, related to the 1965-66 Conference theme, was titled "My Stewardship." Mr. Harris remained in White Cloud an extra day to present denominational matters to the local church.

Part of the business of Northern Association is reported in the church bulletin of October 23 as follows:

"Among items of business at the meeting of Northern Association last week were the nomination of candidates for the National SDBYF during the 1966-67 year, the appointment of Robert T. Fetherston as general chairman of the entertainment committee for Conference when it meets in Grand Rapids in 1967, and the appointment of a committee to secure sites for Pre-Con Retreat, Young Adult Retreat, and Commission."

The Burma Conference now receives the **Sabbath Recorder** as a gift (regular mail). Mr. Ngura, chairman of the board of the Burma Seventh Day Baptist Conference, making the first mention of it under date of October 12, says of the **Recorder** that comes to him secondhand:

When I am at home with my family, my wife and I think over about the Seventh Day Baptist brethren in America. We pick up the Sabbath Recorder and turn page by page to see the words and pictures. We enjoy our

free moment with the sceneries and pictures of the active members. It is quite interesting for us and encourages our spiritual well being.

Accessions

Dodge Center, Minn.

By Baptism:
Madelyn Payne
Terry Crane
Lance Crane
Burton Bonser
Daryl Lippincott
Cheri Austin

Marriages

Medberry-Crow.—Miss Carolyn Crow, granddaughter of Mrs. Madge Fuller of North Loup, Neb., and daughter of the late Clyde and Merle Crow, was united in marriage to Donald Medberry, son of Mr. and Mrs. Marion Medberry of North Loup, in the North Loup Seventh Day Baptist Church Aug. 15, 1965.

Davis-Polinoski.—Miss Norma Polinoski, daughter of Mr. and Mrs. George Polinoski, of Ord, Neb., and Rolland Davis, son of Deacon and Mrs. Aubrey Davis of North Loup, were united in marriage by the Rev. Duane L. Davis, at the North Loup Seventh Day Baptist Church, Sept. 25, 1965.

Thiem-Phelps.—John L. Thiem, son of Lester E. and Faye A. Thiem, and Karen E. Phelps, daughter of Walter and LaVone (Stebbins) Phelps, all of Rochester, Minn., were united in marriage in the Dodge Center Seventh Day Baptist Church July 18 with Pastor Donald E. Richards officiating.

Births

Maltby.—A daughter, Jacqueline, to Allan and Sandra Maltby of New Market, N. J., Oct. 13, 1965.

Maring.—A daughter, Angelina Sue, to Emery and LaNedda (Larkin) Maring, of Burwell, Neb., Sept. 20, 1965.

Obituaries

Thomas.—Bertha, aged 91, died at New Orleans, La., September 11, 1965.

Mrs. Thomas had been a member of other Baptist churches in Baton Rouge. She joined God's Lighthouse of Prayer Seventh Day Baptist Church of Algiers, La., by testimony in August 1962 and was active in the work of the church and the Louisiana Association as much as her health would allow. She expressed great joy at having found a Seventh Day Baptist church. She is survived by one nephew, Philip Johnson, husband of the pastor of the Algiers church.

The funeral, the first in the church, was conducted by Elder Adolph Showers of Hammond, La. Interment was in the McDonagh Cemetery, Gretna, La. — M. C. J.

Contemporary

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The Sabbath RECORDER



— about the cover

WHERE WILL YOU BE NEXT YEAR?

Ruth Ellis

Modern America in its mobile homes, like pioneer America in its covered wagons, is on the move. Think about your high school graduates (especially those who went on to college or into the service) of the last ten to fifteen years. With a few exceptions, probably only a small percentage of them are back home. The rest are on the move, seeking bigger and better jobs.

What about the spiritual condition of these people? Were they ever brought to a saving knowledge of Jesus Christ and a desire to put Him first in their lives? Are they seeking Christian contacts in their new surroundings? Are they attending a church of like faith even though it might mean several extra hours of travel time? Or is their move an attempt to escape from the ties of home and church, an attempt to "hide" from God?

And what is all this mobility doing to establish churches — particularly Seventh Day Baptist churches, back home? In the days of an agrarian economy our rural churches were large and strong. Now the jobs are in the cities and the population is living in suburbia. Does this mean that church doors must be closed because their members have moved? Or are these churches willing to adjust to the change by "stepping up" their evangelistic efforts more than ever before?

It seems to me that these efforts might contain three phases. First there should be an inviting in, and making welcome of any and all unchurched in the area. So often we accept but do not truly love our newcomers. Perhaps they are dirty, poorly disciplined, or have bad habits. But once these people realize that they are being "shut out" of our friendship and love, and decide that churchgoers do not practice the love they preach, our

evangelistic efforts are usually lost. And second, our churches should do everything possible to bring their young people to accept Christ as their personal Savior and to desire to follow in His way. Those

(continued on page 11)

Guest editor, Miss RUTH ELLIS, is a first-grade teacher at Dexter, N. Y. She is a member of the Berlin, N. Y., Seventh Day Baptist Church and an associate member of the Adams Center, N. Y., Seventh Day Baptist Church. In Adams Center she is serving as youth group advisor, assistant Sabbath School superintendent, and choir member. Since graduation from high school she has spent her summers working in Bible Schools and camps. This past summer she served in Syracuse, N. Y., as a member of the Seventh Day Baptist Summer Christian Service Corps.

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Miss RUTH ELLIS, Editor

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What Is Happening to this Younger Generation?

Peter Randolph



Most of us agree, I think, that there is a mood of restlessness and rebellion prevailing on America's campuses today and that it does cause problems at times. The Berkeley demonstration for political license and the right to free speech are probably the most publicized instances. For over two weeks, the campus was chaos and confusion; not exactly what you could call an atmosphere conducive to learning. On one campus in New England, the president of the college was conducting a senator around the grounds. The senator, realizing that the school had expanded tremendously since his last visit, asked, "How many students do you have on campus now, anyway?" The president, recalling recent events on campus, replied, "I would guess just about half of them."

Other signs of this uneasiness are the annual student riots at Lake George, N. Y., during the summer, and mass celebrations at resorts such as Daytona Beach and Fort Lauderdale, Florida, over spring vacations. Aside from these well-known examples, there are marches, sit-down strikes, picketing, and other forms of student protest on schools across the nation every week. Why, even in Alfred, we had the honor of hosting a student parade one night this spring to protest the short length of spring vacation. Although it was not very well organized, and a pretty poor example of a good rousing demonstration, Alfred residents can always look forward to the pleasant

prospect of a bigger and better one next year.

The points upon which most people cannot agree, concerning this disorder among students, are the principal causes and whether or not it is productive in the long run. There are many opinions voiced concerning its cause. Some say the demonstrations are controlled by Communists; other maintain that kids today are so spoiled and so permissively reared that they have no respect for law and the rights of others. Still others say that we are so terrified by the threat of nuclear destruction that we cannot look forward to the future, but live only for today. I want to assure you as a genuine, bona fide member of my generation, that in our day-to-day life, the hydrogen bomb seems as remote as if it were in another universe. Likewise, I must reject the factors of Communism and permissive rearing as being too narrow and for the most part, unfounded.

In my opinion, this restlessness on the part of my generation stems mainly from one thing; our unsuccessful search for a worthwhile goal in our lives as individuals. It is this continual search for a purpose which I believe to be the distinguishing characteristic and the powerful driving force of our generation. Before we get out of sixth grade, we hear of such things as the tremendous unemployment problem in the United States, the need for an extensive education in order to obtain a well-paying job, the

PETER RANDOLPH gave this article as his salutatory address upon graduation from the Alfred-Almond, N. Y., Central School in June 1965. Peter is a member of the First Alfred Seventh Day Baptist Church and is now majoring in mathematics at the University of Rochester. He is especially interested in government, politics and foreign affairs, and hopes eventually to attend graduate or law school.

cutthroat competition of the business world, and in this area particularly, **the problems of living on a teacher's salary.** We not only hear these things, but we become consciously or subconsciously concerned about them. As we continue through high school, we begin to worry about what our life's work will be. We ask ourselves, "How can I, one person among millions, contribute something of value to society, and still retain my individuality?" Even as our concern for this increases, **society itself provides us with a predetermined path of avoiding any decisions** relating to our real purpose in life. Thus, if one attends high school, college, and then graduate school, with a hitch in the armed forces thrown in, it is possible to live about 25 years without really doing anything, other than absorbing something from the world, in the form of education. Meanwhile, as his education continues the typical person our generation stubbornly persists in his search for a goal.

Now, of course, the question arises, "How can a college student discover a way to contribute something to society?" It seems to me that he has two choices. The first is to join the minority of students who are protesting and demonstrating across the nation. He can march around Harvard Square denouncing United States policy in Vietnam or Santo Domingo; or perhaps walk down the street swearing in support of the Free Speech Movement. To me, this seems the coward's way out. It is much less of a strain to take time off from classes to protest the immorality of segregation or to denounce the government than it is to face the stark reality of making tough decisions about one's own life.

Although I think most student demonstrators feel a true concern for the thing they are protesting, I feel most of them are seizing it only as an escape from contemplating their own problems and aims. They are desperately grasping at a chance to do something which will have an immediate effect on society, rather than concentrating on learning, that they might contribute something of greater value later on. The idea of protest

and demonstration seems to me to be always destructive, rather than constructive. I only wonder what the reaction of President Johnson would be if he heard that 3,000 students paraded on the Harvard campus, praising what they felt to be one of his good policies. I imagine he would fall over in a faint.

Again, it seems to me that it doesn't really matter what policies or practices students denounce; every person should have his opinion and the right to express it. What is important is that the idea or rule by mobs of people using tactics of civil disobedience to protest everything they are opposed to seems, first of all, a little immature and second, contrary to the ideals of American life.

A student's alternative is to face squarely the problem of finding a goal and devoting himself the preparing for future achievements. To me, this means **not only** trying to obtain the best and most thorough formal education possible, but also following Christ's example in involving oneself in other vital aspects of life where one can contribute, rather than take. It means looking objectively at both sides of controversies before making decisions. It means taking an active interest in government, not only on the federal level, but in school and village politics. If it is one's desire to influence public opinion, (which seems to be the object of most student demonstrations) it involves learning to speak convincingly and effectively to groups of people. For many students, it involves summer employment which serves two purposes: to acquaint them with working conditions of possible future vocations and to provide a means for them to serve society at the moment. It is the type of student who devotes his summers to such useful jobs as helping to educate the children in city slums, or working as a counselor in camps for the handicapped, that is doing something constructive for the immediate good of mankind while searching for a long-range purpose at the same time.

Each of us has these two alternatives — to protest society or to actively contribute to its betterment. The course we follow is up to each of us as individuals.

Was the Sabbath Law REPEALED?

Elaine Kuehn

As Seventh Day Baptists, the Sabbath is a part of our distinctive belief. If the Sabbath has been repealed or nullified, then we have no reason for existing as a denomination apart from the other Baptist bodies. Therefore, we must be quite clear in our understanding of the Sabbath and of its importance to all men.

The word "repealed" implies making ineffective some definite given statement or law. It is thus imperative to note the giving and purpose of the law in understanding the question at hand. The Sabbath was established as a day of rest on the seventh day of creation, by God's example. "And on the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done" (Gen. 2: 2. RSV). More important, however, the Sabbath was given in the Decalogue, as a definite command. "Remember the sabbath day to keep it holy. Six days you shall labor and do all your work; but the seventh day is a sabbath to the Lord your God; in it you shall not do any work, . . . for in six days the Lord made heaven and earth the sea, and all that is in them, and rested the seventh day; therefore the Lord blessed the sabbath day and hallowed it" (Ex. 20: 8-11, RSV). The Jews recognized this law on a par with the remainder of the Decalogue and nowhere in the Bible are we told otherwise.

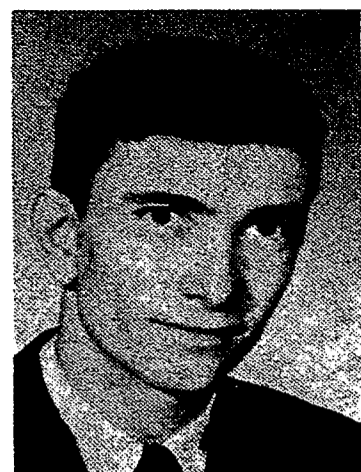
We do not, however, observe the Sabbath as the Jews did. They made strict laws covering each action which could

or could not be taken on the Sabbath. To control man's every moment was not the purpose of the Sabbath law. Instead, we believe as Christ told us, that "the sabbath was made for man and not man for the sabbath" (Mark. 2: 27). The purpose of the law is to aid us by giving us time to rest, to worship, and to get to know God.

Thus, we find that we were given a definite command to observe the Sabbath and that this was given to help us, to do us good. Since the commandment is for our good there is no motive for it to be repealed, and it was **not repealed.** Jesus Himself told us in Matt. 5: 17-19: "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven." Jesus also taught us to observe the Sabbath by the example which He and His disciples set. "And they went into Capernaum; and immediately on the sabbath he entered the synagogue and taught" (Mark 1: 21, RSV). The apostolic church did not observe Sunday (or any other day than Sabbath) nor is there any command to celebrate the Resurrection which some claim occurred on Sunday. In any case, there is **no definite, God-given command**

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Miss ELAINE KUEHN, better known as "Jinx," is a high school junior — her favorite subject being math. She is a member of her school choir, Senior Girl Scouts, and SDBYF. When possible, she travels across the state of Connecticut to attend the Pawcatuck Seventh Day Baptist Church in Westerly, R. I. Her interests include modern novels and music. She hopes to attend college and become either a teacher or a full-time church worker.



How Do I Decide?

Mike Hildebrand

Have you ever considered how you arrive at the decisions you make; decisions all the way from what to eat for breakfast to the person you will marry? Already you have made a decision to continue reading this article or to pass on to another. Decision-making is an important facet of our daily existence — it often causes or resolves conflicts.

One of the most important factors which distinguishes man from other creatures on earth is his power of understanding and freedom of choice. Animals and plants merely respond to stimuli whereas man uses rational processes to determine what he will do.

To make a decision is to accept responsibility and to act. So first we must decide to decide.

Let us explore for a moment some of the factors which affect our decision-making:

We all seek, desire, and need **acceptance**, consequently our decisions are influenced by the reception and effect we feel they will have on our friends and relatives. Therefore, we seek their counsel and will often follow the course which seems the most popular.

In decision-making it is our purpose to find that which will promise us the **greatest return** for our efforts and accomplish the most desirable results.

We must recognize the fact that in decision-making we can make a choice only on the basis of the **known facts**. Often there is not enough information available to make a valid choice. Often

to avoid this unpleasant predicament we will make no decision at all and depend on time to "take care of the situation." How many times have you said to yourself, "If I had only known then what I know now." We are not able to predict future events. We can only base choices on present knowledge and be prepared to alter a decision if we find that a mistake has been made.

Our decisions are determined also by the number and the attractiveness of the available **alternatives**. Due to our life circumstances, we very often have no choice but to follow a certain course.

This brings us to another important factor of decision-making — our "world view" or "**philosophy of life**." From the time of birth our concept of the world is shaped and molded by forces over which we have no control. Each society passes on to succeeding generations its own peculiar set of values through the established institutions of family, formal education, government and religion. The family, with its own prejudices, beliefs, misconceptions, etc., has the greatest single responsibility in determining the beliefs and values which we will ultimately utilize in making our decisions.

Often I feel that we have made a decision but are unwilling to acknowledge it. At this time we seek approval and support of our choice through a favorable interpretation of the events in our lives. Thus we might say, "This is God's plan for me." We may attempt to find such support by inadvertently letting our

Bible fall open and upon reading the first passage we see, interpret it to fit our own needs for the moment. Or possibly we may pray for guidance in making a decision. To me this procedure is actually the first step in the well-known "scientific method" whereby we state the problem clearly and concisely. (Perhaps it would be good to briefly review the scientific method: 1. Location and definition of the problem; 2. formulation of a possible solution to the problem; 3. testing and verifying conclusions.) I feel that once we have stated the problem the subconscious takes over from there and will, in time, present a possible solution to the conscious unless we block the passage with fears and doubts. It is a part of my present theology that God is in all and that this is the process by which God "speaks" to man.

As already pointed out our decisions are greatly predetermined by the norms and mores of the society into which we are accidentally born. And, of course, a part of our heritage is the Judeo-Christian ethic — particularly the puritanical branch of morality which has so greatly influenced us. Years ago it was easier, I feel, to make decisions because there were very clear sets of rules of "do's" and "don't's." In today's affluent society these rules have lost much of their former control and much more is left to the individual conscience.

Once again we return to the first point which is that we must decide to decide. It is much better, I feel, to make a decision and to act upon it rather than continue to vacillate and make no commitment. The only result of this indecision is anxiety and unhappiness. What if we should make a wrong choice? It is only by trying, as in other areas of human activity, that we gain skill and competence in decision-making. Roosevelt once said: "Low aim, not failure, is the crime." If we do the best with what we have, who is to blame us for trying? If we should fail we can learn from the experience and begin anew. For all we know a decision other than the one we have made may have proven catastrophic.

Is this not one of the most wonderful gifts of man — a free will to determine

his own course? Would we have it otherwise?

In conclusion, I would suggest that in decision-making we:

- Find the facts
- Filter the facts
- Face the facts.

Was the Sabbath Law Repealed?

(continued from page 5)

to **discontinue** the observance of Sabbath. It was as late as A.D. 321 before the Emperor Constantine, rather than God, established Sunday as the day of worship.

Another argument against the Sabbath is that we are freed from all such commands by faith. We read in John 8: 32 (RSV), "And you will know the truth, and the truth will make you free." We also read in Gal. 3: 23a and 4: 3-5 (Phillips), "Before the coming of faith we were all imprisoned under the power of the law. . . . So it is with us: while we were 'children' we lived under the authority of basic moral principles, but when the proper time came God sent his Son, born of a human mother and born under the jurisdiction of the Law, that he might redeem those who were under the authority of the Law, and lead us to becoming, by adoption, true sons of God." No one would use this passage as an excuse to kill. The Sabbath law is as much a law as, "Thou shalt not kill." None of the Decalogue was abrogated. Christ did not abolish the law; He abolished the condemnation of the law. Since no human is perfect, all were condemned by the law. But Christ, our Savior, commuted or changed the law to His law of love.

Christ came to save, not to repeal. Thus, the Sabbath law was not repealed but is retained in God's new plan for us. In the new law of love, God renews His gift of a day of rest and gladness. When Jesus said, "If ye love me, keep my commandments" (John 14: 15), He meant the Sabbath command also. Let us all live the Sabbath as a part of our love for Christ. God has given us the Sabbath and its blessings. Now, we have this stewardship to use and share with others.

MIKE HILDEBRAND first became acquainted with Seventh Day Baptists while a student at Salem College, Salem, W. Va. Since his graduation from college in June 1964, he has decided to enter the ministry — something which he has wanted to do since he was in the ninth grade. This fall he is a student at Crozer Theological Seminary and is looking forward with great anticipation to becoming a Seventh Day Baptist minister.



WHOM SHALL I SERVE?

Martha Babcock

Many a young person is faced with the decision of what he will do with his life. Many feel a sense of purposelessness, while others feel an urge to serve humanity, but do not know where to go from there.

Proverbs 3: 5, 6 says: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." In other words, if one has accepted Christ as his Lord and Savior, he can depend on the Lord to give him a purpose in life and guide him into the proper area of service.

Realizing that there is a difference between being a full-time Christian and being engaged in full-time Christian service, let's consider various phases of Christian service within the Seventh Day Baptist denomination.

First, we have the Christian ministry. As we know, there is a continual need for more new ministers of the gospel.

Second, we might mention summer Christian workers. This summer fourteen young people, representing thirteen Seventh Day Baptist churches, spent their time calling, distributing tracts, teaching Bible school, counseling and teaching in camps, making hospital calls, assisting in youth meetings, holding Bible studies, and leading Sabbath worship services. Plans are being made for this type of work to continue and expand in coming summers.

Youth field work is another such service. Someone filled with the Holy Spirit could be used in this area to bring

a new vitality to many Seventh Day Baptist Youth Fellowships.

Although many churches do not presently have such a need, church secretarial work is fast being recognized as vital Christian service. This is especially true in a large church where the minister has many duties.

Foreign missions, as well as home missions, play an important part in the field of Christian service. Both are a type of Christian ministry, but in this case, the minister has a considerably larger parish.

Many other positions within the Seventh Day Baptist denomination could also be included in the field of Christian service. General Secretary and Director of Evangelism are two of these. Various boards have officers whose work also is a definite Christian service.

These services are only a few of the many, but they illustrate the nature of Christian service. Now let us consider the reasons for Christian service.

The first and most important reason is, of course, that we feel the Lord is leading us into His service. Proverbs 3: 6 says: "In all thy ways acknowledge him, and he shall direct thy paths," so we can be sure He will lead us in His will.

Though Christian service is often a low-paying or even a non-paying job, there are rewards greater than a wealth of silver and gold. One such reward came to me in a junior camp in which I was counseling one summer. Often at bedtime devotions the girls in my tent

(continued on page 11)

Miss MARTHA BABCOCK is a student at Nebraska Christian College, a Bible college in Norfolk, Neb. Her interests center around sacred music and Christian education, especially youth work. She wants to enter full-time Christian service, but is still seeking the Lord's will as to the specific area of work.



Who is the HOLY SPIRIT?

Betty Enos

The Holy Spirit is the wind and I am a leaf. While I was young and still at home on the tree, it would stir me out of periodic blights. It would cause me to think about the future — my future — and about what God had in store. I was afraid to face that unknown, but the soft whistle of the wind chided me for my fears. Then came the day I had to leave my tree. I remember it so well. I looked down at the ground . . . it's so far . . . What if I hurt myself? It's safe here and it looks cold and lonely down there. Then the ground started to come closer, . . . but I wasn't falling. Instead, I was buoyed up by the wind as it guided me gently but steadily toward my destination. I wasn't alone — I **couldn't** be alone as long as the wind was there.

On the ground, I met other leaves. Each of us was different. Some were brown, some yellow. Some were red and others were even mixed. They said the wind had taken care of all of them. But most important, I learned the wind would never really leave us. Even in our games of tag we could hear the wind laughing as it carried us from lawn to lawn and around in circles.

Then one day we held a conference with some other leaves to decide where we would go and what we would do. Some of us argued and at times it seemed we'd come to blows. Then, after everything was decided, we felt the wind stir us as it had on the tree. Differences were forgotten and fellowship was resumed.

Times weren't always easy, though. One time while I was fluttering through a park, I got stuck in a crack. I tried

and tried to climb out but I just couldn't. Then I heard the familiar voice of the wind and as I listened I was being lifted oh-so-carefully out of that crack and up into the air. The wind gave a fatherly sigh as I settled slowly onto the ground.

Another time when I was wandering, I met a bridge. It was a big, healthy bridge with beautiful white railings. As I talked to the bridge, he told me that he didn't believe in the wind. He couldn't see it so it must not exist. I told him that even though you can't see the wind, you can feel it. I had always felt it . . . then I realized that the bridge's skin was hard and insensitive so he couldn't feel the wind at all. I thought and thought and finally I told him that he could still know the wind. All he had to do was look around him. He looked out into the park and saw the leaves laughing together as the wind moved them. He looked down and saw the wind ripple the water, keeping it from becoming stagnant. He looked overhead and saw birds soaring fearlessly above the tree-tops. Then the bridge turned to me, "I can't see the wind, and I can't feel it — at least not yet — but I know it exists." I couldn't help wondering how many other bridges there were in the world.

Now I'm getting too old for wandering. I'm getting wrinkled and brittle and my veins are breaking. Slowly I'm melting into the ground but still the wind hasn't forgotten me. It helps me recall happy memories which leave me with a strong sense of satisfaction . . . The wind has been my guide and there could have been no better.

Miss BETTY ENOS, a senior at Harpur College, Binghamton, N. Y., is a member of the Little Genesee, N. Y., church. She has done summer Christian work in Battle Creek, Mich., and Syracuse, N. Y.



WHO IS MY NEIGHBOR?

Nancy Burdick

The apostle Paul could see a vision of the new man of God in which, as we read in Colossians 3, verse 11: "... there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all."

In seeing a Kingdom of God which included all men, Paul had caught sight of a vision of God, one which had been revealed by Jesus Himself as He spoke with a lawyer one day.

"What must I do to be saved?" the man had asked.

The answer was, "Love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength and thy neighbor as thyself." This was an answer so well known that Jesus let the man answer for himself.

But the man was not yet satisfied, and he questioned Jesus again, "Who is my neighbor?"

In answer to this question, Jesus told the well-known story of the man who was robbed and beaten on the road to Jericho. Three men saw the injured man as he lay by the road that day. Two good men, one a priest and the other a Levite, came by. Neither man would stop to help, but each crossed the road and went by the wounded man on the other side. Only the third traveler, not a Jew but a Samaritan, stopped to help the man. "Which of these men was a neighbor to the injured man?" Jesus asked.

"The one who showed mercy to him," was the reply.

"Go and do likewise," Jesus answered (Luke 10: 25-37).

Jesus had been trying to explain to the lawyer that those to whom he must show love included any in need, whether they be Jew or Samaritan. But how could Jesus dare ask that the Jew and Samaritan love each other! For generations the two peoples had hated each other. The Samaritans had lived as aliens on their narrow strip of land between Judea and Galilee. And, although they worshiped God in a manner similar to the Jews, the Samaritans were still despised by the Jews as gentiles.

Jesus was asking His followers to show the world a love which was so great it had no boundaries, a love that crossed age-old barriers of prejudice. In Jesus' Kingdom even the Jew would love the Samaritan.

Need we ask how this story applies to our day? The Christian Church is now nearly two thousand years old. Since it was founded, it has grown greatly and carried the message of Christ to all corners of the world. But we who are the church have not always lived the message of Christ. We talk of love, but we do not always show love, for in our own society there are evidences of prejudice as great as in Jesus' time.

Today, Jesus would undoubtedly attack the racial prejudice in our country as He did the hatred between Jew and Samaritan two thousand years ago. He would remind us that the Kingdom of God is not for any single race.

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In Revelation 7: 9-17, we read of a "... great multitude which no man could number of all nations and kindreds and people and tongues..." who have "... washed their robes and made them white in the blood of the Lamb." John saw a vision of a multitude of those who were saved. Are we to believe that all their faces were white?

It is a tragedy which should haunt every Christian that in some parts of our nation, the church, instead of extending the love of God to all races, has closed its doors to them.

But because we see the problem, this does not make us worthy to judge others. It is not enough for us to point at others in cities where racial prejudice has been clearly seen. Just because I see riots and suffering somewhere a thousand miles away, this does not mean that right at home I may not also find people who have been hurt by prejudice.

For in my own community there may be a man who is forced to take a poor job because of the color of his skin. There may be a family whose members feel they do not belong because they are not white. There may be children who have high aspirations, but who will have to settle for something less in life because the right of equal opportunity to succeed does not extend to those of their race. In my own community there may be these to whom I must show love as Christ has asked.

Our racial problem can not be completely solved by legislation or because a group of leaders has issued a high-sounding statement, nor can it be solved by self-righteous criticism. It can be solved when men, filled with the love of Christ, look at other men and see them, whether black or white, as children of God who are worthy of love.

We must love our neighbors all over the world and we must help them when they are in need. Today because of our feelings of superiority as a race, others have been deeply hurt and are in serious need. They are our neighbors, and as the church today, we cannot avoid their problem. We, unlike the priest and the Levite of Jesus' story, dare not pass by on the other side.

Where Will You Be Next Year?

(continued from page 2)

who truly know Christ and desire to serve Him will be able to do so wherever they live. Third, our country churches should give every possible support to a struggling nearby city church. With proper aid, prayer, and evangelistic outreach, these city churches have the potential of becoming much stronger than their country "mothers." Perhaps it would not be such a tragedy to watch the closing of a country church if we knew that its life were being given for a church with a much larger potential of reaching people for Christ. And perhaps by aiding another, this country church would find itself given new growth and life.

Times are constantly changing. Will we insist on "doing things the way we always did" or are we willing to change our attitudes and methods along with the times?

Whom Shall I Serve?

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would bring up problems they had encountered through the day. One evening, a girl whom I shall call Sally, was particularly distraught. Her problem involved a boy and a girlfriend of hers. I always encouraged the girls to take their problems to the Lord, so we prayed about it and then went to bed. The next morning during a break, Sally came bounding up to me, exclaiming that our prayers had been answered. Exactly how it worked out I don't know, but everyone was happy and we were all convinced that God hears and answers prayer.

One other reward is feeling the Holy Spirit at work as His praises are sung and testimonies are given. What a thrill there is in working with people of like faith! And there's more — much more, but you must discover it for yourself.

Whom shall I serve? "I am happy in the service of the King," so I can only answer that in His strength I will serve Him all my life. And He has promised life eternal to the faithful. Whom will you serve?



Can Your Faith Survive?

Althea Greene

Living away from home for the first time . . . Starting a new job . . . Moving to a new area . . . Working . . . Carrying out your regular duties?

In all of the aforementioned situations, circumstances arise in which decisions must be made. Will you make the "right decision"? Is your faith surviving these circumstances? Or perhaps even more important — can your faith survive these circumstances?

In the first place, do we have a faith that is worth while — that is important enough so that we want to make sure it survives? Furthermore, what is faith? Is it a moral or ethical code of some kind, or is it something else, something more?

As Christians, we have a great faith. We believe in a great and truly wonderful God, who loved us so much that He sent His only begotten Son to die for us. In response to His great love for us, we try to remain faithful by keeping His commandments and following His leading.

We have determined that we do have a great faith, but what impact does it have upon our lives? Let's take a look at some of the decisions we must face.

For many teen-agers, one of the greatest tests of faith comes upon departure from home. John X is one such teen-ager. He has just completed his high school training and is now ready for his freshman year in college. Joe has been brought up in a Christian home and is himself a Christian.

Upon arrival at school, Joe is confronted with some of the following at-

titudes to the question: "Are you going to church this morning?"

"I suppose so — at least I'll be able to write home and tell my parents that I went."

"I guess so — John asked me to go out to dinner with him after church, so I guess I'll have to go to church."

"I don't think so. I've got to study and furthermore, I need some extra sleep."

"Why go to church? The minister doesn't even talk about Christ — he just talks about some great man or some moral issue."

"No, I don't believe all that stuff about Jesus. Do you really believe all that junk? If so, how do you know it's true? Can you prove it?"

These are typical college attitudes. Can Joe's faith survive these attitudes?

Soon Joe was faced with another decision — there was a choir rehearsal at church; there was also a meeting of the Footlights Club — to which should he go?

It was meal time. Joe had been brought up to have grace before meals. What should he do now? The kids would probably think he was a square if he bowed his head. God would forgive him — He'd understand. So why bother — or should he?

Then Joe had a friend ask him if he had any particular church affiliation. Joe responded affirmatively. But when his friend began discussing various beliefs, Joe found that he didn't really know why he believed what he did. This guy

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WHY MUST I BE SAVED?

Catherine Randolph

Why must we be saved? Before we answer this, we should get a good picture of our relationship to God.

We are, in truth, children. No matter how old we get, we are still children in God's sight. With that in mind, watch a little child for awhile. He is unable to go very far without his parent's help. He doesn't know how to handle situations as they come up. As God's children, we need His help in showing us the true way to go in this world around us. We are not always able to choose the right way or to foresee the results of things that happen. We need His great knowledge to lead us in the paths of truth. Children need love and care. We are like children because we need God's love to support us when we fall. We come to depend upon it, and it is un-failing in the midst of anything. We are like children in that we are growing. No one is perfect, and we strive toward perfection as a child strives toward maturity.

God, our Heavenly Father, cares for us as a parent cares for his child. Have you noticed the simple trust which a child puts in his parents, believing that they are capable of taking care of everything? This is how God wants us to feel towards Him. When we put our complete faith in Him, we become one of

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His children. There is great reward and deepest joy from this relationship, because God is better than an earthly parent — He never fails us.

Why then, must we be saved? Because we so often stray from the path He would have us follow. We leave His loving care, forgetting our faith in Him, and try to struggle along on our own. But God, in His great love, provides a way to re-enter the bond of His Fatherhood. He sent Christ to take all our punishment, ". . . the chastisement of our peace was upon him . . ." (Isaiah 53: 5b). Therefore, when we kneel under Christ's cross and confess our errant ways, He lovingly greets us back into His fold with great joy.

Let us always remember to pray with childlike trust: "Our Father, which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil" (Luke 11: 2-4).

About the Issue

As requested by the 1963 and 1964 General Conferences, this special issue has been prepared under the direction of the Youth Work Committee of the Seventh Day Baptist Board of Christian Education in Alfred, N. Y. The editor and each of the writers are young people, ranging in age from 16 to 25 years. Co-ordinators for the issue from the Youth Work Committee were Pastor and Mrs. Herbert E. Saunders of Little Genesee, N. Y.



How Free Are We?

Wayne Cruzan

Throughout history man has found one intangible concept so desirable and so important that he has sacrificed his life for it in order that he and his posterity might enjoy it. Old countries have been torn apart for it and new lands founded for it, yet today for many the fight still goes on. I speak, of course, of liberty.

For the Christian the victory for freedom is won, but the struggle continues. Victory over sin was won some 2,000 years ago as Christ died for the sins of man and freedom became a right for all Christians. In John 8: 31, 32, Christ tells of this right. "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free."

Just what this freedom means for the Christian and how it applies to his life, must be sought out and discovered by the individual Christian, and when found will be reflected through his life. To be free is an overwhelming concept appearing as though without bounds. Since he has liberty through Christ, where does the Christian draw the line in his living? What does this freedom promise for the Christian which it does not promise for the unbeliever?

The basic meaning of freedom is that happy state of being where one is released from servitude in order to enjoy the satisfaction of governing his own life. For the Christian, this involves release from servitude to sin to enjoy a relationship with God. God has made us, knows what we really want and enjoy, and therefore frees us to enjoy our lives as

we ought. We are truly free when we reject all competition to the will of God for us. Everyone else is a creature of God; all things have been made by Him. We must refuse to be controlled by any of these in order that we may be controlled by the One who has created them.

However, this gift of freedom carries with it a price, a sense of disciplined responsibility. Without accepting the accompanying responsibility, there can be no liberty at all. Outside this framework liberty takes on a new context, leading further and further away from true freedom so that it actually becomes slavery.

Christian freedom does not imply license to live a life of our own choosing, contrary to God's will, but is liberty to love God and serve Him as we should. It is more than a lack of social restraint; it is a right given us by our Creator, founded not in human reformers, but in God Himself. Though often confused with it, liberty is not rebellion. Rebellion acts as a move toward freedom but is not freedom itself. To rebel against established laws, mores, heritages, traditions, and God's will, gives only a delusive sense of independence, for it has no basis. Rather than freeing, it merely tightens the bonds of sin.

Man was made to have fellowship with God, but because of his sin and self-centeredness he has been unable to complete this fellowship. Freedom under Christ allows a person to be the kind of person God wants him to be and live in the kind of relationship originally conceived by God. Christians are free to

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live the will of God — free from the sin that would keep them from doing so. The non-Christian, still enslaved to sin, does not enjoy this kind of relationship with God. He may think he is free, but freedom for him leads to eternal separation from God, slavery to death, while the Christian's freedom leads to eternal life and salvation.

To enjoy his freedom, the Christian has the desire to obey the will of God, seeking God's plan for his life. He must discipline himself against the temptations of worldly living and his own selfishness, always striving to love and live for Christ. His life should reveal this desire to please God and in so doing he has found his freedom. Here is where the Christian draws the line in his living! Here are the boundaries of his liberty, for when he begins to overstep these limits into a life of his own choosing, resisting the will of God, seeking his own pleasure, he has lost his freedom to the slavery of sin. Who says he can't follow his own desires in his living? No one. But the Christian has found and wants to keep the freedom from sin that he has. His desire to please God keeps him from crossing the line into sin's slavery.

The non-Christian, in his slavery, does not understand the freedom of the Christian. He has not the character nor the courage to discipline his life and give it to Christ, for he is too weak to accept the responsibility that goes along with it. What is the Christian free from that makes life worth this responsibility? He is free from sin as an enslaving force which will ultimately bring him to death. He is free from the condemnation which God might justly show to him because of his sins. Jesus Christ has freed him from all these tyrannies because God has cut into their roots. He has died with Christ and has been raised to a completely new kind of life in Him. He is no longer a slave to sin and therefore alienated from God. He has become His son. Therefore all of life is a free living of the will of God in His presence. The challenge to accept the responsibility and discipline for living a Christian life is a small price for this gift Christ gives to all who will follow.

Can Your Faith Survive?

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sure sounded as if he knew what he was talking about. Maybe his friend was right. Maybe he'd "switch" to his friend's church. But what would his parents think of that? Wasn't he on his own now? Couldn't he make his own decisions? What should he do?

Joe continued, however, to have his devotions each night before bedtime. Yet in contact with his fellow students, Joe is no more than the guy that won't smoke, drink, and/or swear. Who knows that it is because Joe is a Christian that he doesn't do these things? Joe doesn't let them know — he knows he's a Christian and that's what matters to him.

Is Joe's faith surviving, or is it dying? Regardless of whether Joe's faith is surviving or dying, one thing is true — his faith can survive!

One of the things that Joe needs to realize more fully is that the Great Commission applies today. He must realize that the college campus is his mission field (in this instance). Joe also must realize that others need to know Christ, too, not just that he needs to know Christ. But first, Joe must know what Christ means to him, and then study His Word to learn more of Christ. Then Christ will mean so much to Joe that he can't help wanting to share Christ. With the discovery that God is real and personal, he has a faith that must and will survive.

What are you doing on your campus or in your daily tasks? Is your light shining for Christ? Is your faith surviving? It can through the strength that the Lord provides!



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The Sabbath Recorder

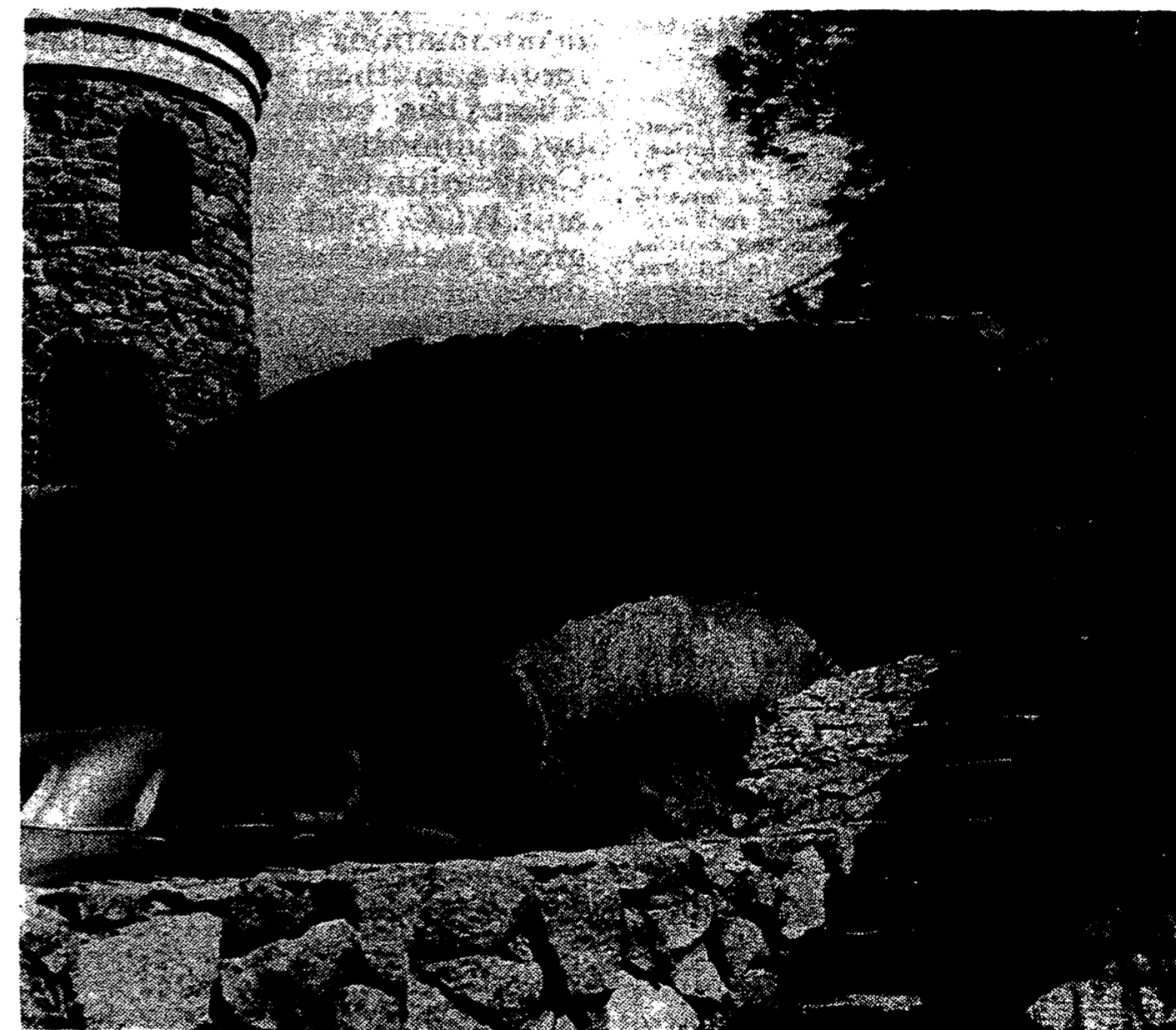
What Kind of Love?

Rick Cudahy

Death was near, and every piece of flesh was racked with pain,
And every sinew of His soul was crying out for shame;
But one last cry was uttered as death, approaching, came,
"Father, forgive them; to them deal Thee no blame."
And a light shone down from heaven as the godly answer came.
Is this not love?

Stephen turned his bloody brow toward heaven as he lay
Dying from a stoning; He started then to pray.
With a final struggling effort he forced himself to say,
"Father, forgive them for what they do today,"
And God replied from heaven and the storm gave forth a ray.
Is this not love?

* See page 15.



World Peace a Distant Goal

The noble idealism of Henry van Dyke is perpetuated in this footbridge and tower with their inscriptions. The bridge over the narrow road leading to the top of Mount Roubidoux at Riverside, Calif., where America's first Easter sunrise service was held is dedicated to world peace. In the days after World War I hopes rose high for a League of Nations that would achieve world peace. Sad to say, many Armistice Days (Veterans Days) have come and gone and world peace, without the intervention of the Prince of Peace, is still a flickering flame, a phantom in the night. Nevertheless we must speak peace to troubled hearts, pray for peace, work for peace, and live peaceably.